

In Others' Words

Editor's Note: In this department, we point you to resources outside of the IJFM that we hope you'll find helpful: other journals, print resources, DVDs, web sites, blogs, YouTube videos, etc. We welcome suggestions, but cannot promise that we will publish each one we receive. Standard disclaimers on content apply. Due to the length of many web addresses, we sometimes just give the title of the article and the main web address or a suggested Google search.

The Camel Controversy

The controversy over “the Camel method” (book review p. 51) and Turkish Muslims coming to Christ (see Bultema article, p. 27) came to an interesting intersection in Dr. Ergun Canor's reaction picked up in the *New York Times*. Canor, an articulate and prolific Christian leader of Turkish-Muslim background, is president of Liberty Baptist University in Lynchburg, VA. The force of Canor's argument draws heavily on his assumptions of religious identity, an argument picked up in Brogden's reference to Muslim Background Believers (p. 38). This journal interjects the African perspective on religious identity (pp. 37, 40, 43, 47) in an effort to broaden this discussion.

☞ www.nytimes.com/2010/03/13/us/13beliefs.html?hp

Why Creeds Matter

Jaroslav Pelikan, the recently deceased authority on the historic creeds of the church, made a reference to the Maasai Creed (p. 7) in one of his last interviews before he died. ☞ rationabileobsequium.blogspot.com/2009/04/jaroslav-pelikan-masai-creed.html

Anyone suspicious of the role of creeds in missiology might contemplate William Placher's perceptive review of this Yale professor's contribution in “Why Creed's Matter,” which starts to unpack our bias against dogma. Pelikan observed “that even if the time for faith as such may not have passed, the time for teaching Christian faith as authoritative dogma probably has, and the time for confessing it in a nonnative creedal formulary certainly has.” ☞ www.religion-online.org/showarticle.asp?title=2942

It was in this light that Pelikan referred to the Maasai Creed. He had an astute grasp of the contextual constraints of creed, that they “arise from exegesis, prayer, polemics and politics.” Pelikan would find the contribution of Alister McGrath's *Heresy* (reviewed on pp. 53–54) fuel for his disagreement with Alfred North Whitehead, who was known to say that “Wherever there is a creed, there is a heretic round the corner or

in the grave.” Pelikan and McGrath both confirm that a contextual creed can emerge more naturally as a Christian movement matures in the soil of its culture.

On the Emergence of Caste

The Hindu understanding of caste, a taken-for-granted frontier in missiology today, comes under a revisionist review by Ram Sawrup. He defends the greatness and virtues of caste in history up until the foreign colonials (Brits = Christians) came and turned it into an evil. This frontier is a controversial one, and debates swing wildly, implicating the church and Christianity at every turn. ☞ indianrealist.wordpress.com/2009/11/20/what-caste-actually-was-like/

Converting Popular Christian Notions of Muslims

The recent publication of *Tea with Hezbollah* (Carl Medearis and Ted Dekker) is a great book for reorienting North American churches on Muslim matters, specifically the Middle East complexity. You can go to Carl's website: ☞ carlmederaris.com, or better yet have some from your church go to it, and it gives a fresh ‘vernacular-friendly’ introduction to these complex issues surrounding Muslims. And the book itself is a real page-turner. Pour yourself some tea and sit down with leaders of Hezbollah and Hamas, high-ranking Muslim clerics, even Osama Bin Laden's brothers. For more, see the latest issue of *Mission Frontiers*: ☞ MissionFrontiers.org

The Continuing Dilemma of Indigenous Agency

Steve Saint (speaker, ISFM 2009) has produced *Missions Dilemma*, his own “vernacular-friendly” introduction to the pivotal role of “indigenous agency” in missions. This 10-part DVD curriculum for churches in mission will critique, revolutionize, and equip the often naïve short-term programs now being sent out from across America. Saint is able to unpack mission shibboleths with his easy-going style and humor, but his command of how to work with complex indigenous realities is a gift to the Christian in the pew. He makes mission fun...the kind of fun that works your mind to full capacity. ☞ www.youtube.com/watch?v=Pg_zPsElsK4

Speaking the Missional Vernacular

Missional “talk” is more on the wavelength of this up-and-coming generation, and Alan Hirsch is one of the guys we need to hear, use, and bend into service of the frontiers. Often our technical lingo gets “lost in translation,” so to speak. Anyone game for translating this man's perceptive packaging of missional concepts should get a hold of his book *The Forgotten Ways: Reactivating the Missional Church*. It's a classic case of frontier missiology “in other's words.” **IJFM**